

the pastor might die, and so on until souls would die for the spiritual feast, all because only one night in a year is lawful to hold on.

Now, brethren, please show us where there is a solitary command for its one-time observance and it sufficeth. And if you cannot find that, then there is no law, and where there is no law, there is no transgression, and liberty is extended.

I have no objection to anyone observing the communion at one time in the year, but then please don't insist upon others, who believe they may serve God by observing it any time in the year, conforming to your idea alone.

I could tear our church asunder, or sow a lot of seeds of discord in it if I did not keep my body under, and so, brethren, we must do. We cannot have our way altogether in scarcely anything, I am glad of it too, for I would feel as if I were a dictator and a domineer if it were so. We should do what we do for Jesus' sake and not our own. Christ did not even have his will when here upon earth.

Some insist that the early church observed the Lord's supper on the certain time in the year. Well, the apostles can beat that. They sold all their possessions and had all things in common, yet we believe it is best not to follow their example but instead each one of us has his own property. If you want apostolic precedence for a custom, or if you desire letter-service, you can beat the time question in the common ownership of property among brethren. And if you will hold to the letter, be careful and do not "strain at a gnat and swallow a camel," in refusing the common ownership of property among brethren, and endeavoring to hold the same brethren to one time in a year to observe the Lord's supper.

Why attempt to hinge salvation upon the time of observing the Lord's supper? And to cause disruption in the church which is an abomination in the sight of God.

Fisher's Hill, Va.

Keep your religion in constant use or you will be sure to lose it.

One reason why God does not use some people is because they are not willing for him to use their money.

PLAIN TALK ON NON-SECRECY.

BY H. P. BRINKWORTH.

As this country is filled with organizations and secret societies for the benefit and interest of those who attach themselves to the same, and as a difference of opinion exists as to who should and who should not belong to said secret societies and orders, we take the liberty and privilege to define our position more clearly on these controverted points and set at rest the questions at issue. We take the position, no *Christian* should belong. Why? Because the Gospel is our rule of faith and practice. It contains all the Christian should need to practice and carry out and exemplify the doctrines taught therein. If the Christian obligates himself to that law—being a perfect law—he needs no laws, by-laws, etc., to govern him from the lodge. Again our Lord says in St John's Gospel, xviii, 20, "And in secret have I said nothing." If your Lord and Master in secret said nothing why need the follower go in secret, and if he does do so, who does he follow? Certainly not Christ Jesus.

Again in Ephesians v, 12, we read: "For it is a shame even to speak of those things which are done of them in secret." verse 11. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Now this is plain talk by Paul the apostle and means just what it says. What think you? In John vii, 4, read, "For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things show thyself to the world." Paul in 2nd Corinthians, vi, 14, 15, 16, 17, says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not

the unclean thing; and I will receive you, and will be a father unto you and ye shall be my sons and daughters, saith the Lord almighty." This language is also plain and can be easily understood. That it is an unequal yoke I suppose none will question. That it is with unbelievers none can deny—then what right has the man of God with such company and such alliances that keep him entangled with this world of sin and iniquity. Paul says—"Come out and be separated." The church is enough.

Again, the Scripture says in James, v, 12: "But above all things, my Brethren *swear not*, neither by heaven, neither by the earth, neither by any other oath;" How can you enter the oath bound secret societies of this age and "*swear not*?" Please answer. A christian is commanded to "*come out*" to separate himself "to touch not the unclean thing;" etc., etc., now if he will not do so he simply disobeys, does he not? Can he be disobedient to the Word of God and follow Jesus who said "in secret have I said nothing." That there is a great deal of good in them I deny not, but shall a member of the church go to the lodge for good when the church has all the good necessary, and shall he divide his means and give to the lodge, what he should give to the church? and I dare say were he to do so, the church also would take care of him when in sickness or in health: now if a minister belonging to a secret organization creates one obligation or duty to any man, woman or child, outside of his church that is not taught in the Gospel that obligation or duty is wrong, for it is not of God. If by joining he places himself under any obligation that he is not under to other families it is contrary to God's will, for God's will was given without one of the obligations created by the secret society.

When you pray for a revival in your church, don't do it on a back seat.

One writer says, "Memory should be a store-house, not a lumber-room." A store-house indeed in which to deposit the choice things of the kingdom, choice communications from the King and choice experiences of His love.